

REPORT

OF

ANNUAL MEETING

OF

RAMABAI ASSOCIATION

HELD MARCH 11, 1891.

BOSTON :
LEND A HAND CO.
1891.

Elizabeth Peabody School
July 7, 1891

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Principal of Sharada Sadana.

PUNDITA RAMABAI DONGRE MEDHAVI.

RAMABAI ASSOCIATION.

THE Third Annual Meeting of the Ramabai Association was held in Boston in the vestry of the Old South Church, March 11th, 1891, at 4 p. m. This date was chosen as the anniversary of the opening of the Sharada Sadana.

The president, Rev. E. E. Hale, was in California, and Rev. George A. Gordon presided, opening the meeting with prayer.

The recording secretary, Mrs. Russell, read the minutes of the last meeting, which were accepted. She then read the report of Miss Granger, the corresponding secretary, which we print in full :

MISS GRANGER'S REPORT.

In giving the following account of the work of the Circles auxiliary to the Ramabai Association I am glad to report a constantly increasing interest.

There are still fifty-seven Circles upon my list; during the year two Circles in New York have been consolidated into one, two have been disbanded, and three new Circles have been formed. They paid during their third fiscal year, beginning Nov. 1st, 1889, \$4,617.82 in pledges for annual support, this sum being \$548.82 above that reported a year ago. They have raised for

Annual support	\$4,617 82
Pledges paid up	153 00
General fund	246 13
Building fund	377 00
Life-membership fees	227 00

Total	\$5,620 95

received from the fifty-seven Circles during their third fiscal year. These figures do not include those of the Virginia Auxiliary, nor of the Branch Association of the Pacific

Coast. This latter has made one payment since Miss Hamlin left, and reports an unabated interest in the work.

It is probable that with these pledges and those paid by the Virginia Auxiliary, by the clusters and friends interested through Mrs. Dana, by the scholarships from ladies, and by smaller individual subscriptions, the \$6,000 necessary for the third year's support of the Sharada Sadana is secured. To keep up these pledges in the future, however, unflagging effort will be required by all interested in the work, since, of necessity, as the years pass, many of those who in the beginning felt the inspiring influence of Ramabai's presence must drop from the ranks.

As I said before, the figures now reported by me represent only the contributions from Circles during their third fiscal year, which extended from Nov. 1st, 1889, to Nov. 1st, 1890. They must in no way be confused with those of the treasurer, whose report is for the fiscal year of the Association, beginning March 11th, 1890. This difference between the fiscal year of the Association and that of the Circles has caused so much perplexity in the past that, with but few exceptions, the annual meetings of Circles will be held in the future some time between April 15th and May 30th, thus simplifying the work of the treasurer and corresponding secretary, and enabling the Circles to use at their own annual meetings the reports read at that of the Association.

I cannot close this report without acknowledging the assistance given in the autumn by officers of the Circles in contradicting a cruel and wicked slander regarding the character and work of Ramabai, which appeared first in a California paper, and was copied in various eastern papers. By their aid a statement, prepared by the Executive Committee of the Association, has appeared in most of the leading papers here in the East, in Canada, and in California. As the slander was also publicly contradicted by Dr. Hale, and by friends in California, there is now a more general

knowledge of the work and the way in which it is conducted than ever before, and what was intended to destroy has but increased the confidence in Ramabai, and benefited the cause to which she has devoted her life.

A. P. GRANGER,
Cor. Sec. Ramabai Ass'n.

A report was read from the Branch Society of Virginia, which has a total membership of three hundred and eighty-five. The society was organized with fifty members. There are ten life members. The Ramabai Association received from it in 1889, \$150, and in December, 1890, \$200, which is the contribution until March, 1892.

“The Virginia Society indorses the sentiment expressed by Bishop Randolph in the first public meeting held in Richmond in behalf of Ramabai’s appeal: ‘This movement of Ramabai’s is one of the most significant of the last fifty years connected with foreign mission work, if anything more remarkable has ever occurred. The most significant feature of it is this, that it is the first time the Christian church has been called upon to do a work for humanity, before the heathen world, under the fatherhood of God, the redemption of Christ, and the guidance of the Holy Spirit, without regard to denominational differences or sectional prejudices.’ To the blessing of God we attribute the success of the Virginia Ramabai Society under many difficulties, and to God we commit all future results.”

A short report was also read from Mrs. George N. Dana, who, through the past year, has continued her effort to aid Ramabai through small Circles of young persons.

This has resulted in \$295 being paid to the treasurer of the Association. The money has been contributed by Ramabai Clusters, Circles of King’s Daughters, Mission Circles, Sunday School scholars, and individuals interested in the Sharada Sadana.

TREASURER'S REPORT.

EXPENDITURES.

Remittances for school expenses	\$5,500 00
Salaries	2,700 00
Expenses of annual meeting, March 11, 1890, advertising, notices, reports, etc.	109 28
Petty expenses of Executive Com- mittee, printing, stationery, post- age, delegates' expenses to Washington, etc.	87 44
Petty expenses of treasurer, printing, stationery, postage, etc.	4 84
Magazines for school	10 18
Cable messages to Bombay and Poona	6 75
Rent of safe-deposit box (1 year)	10 00

Total expenditures	\$8,428 49

RECEIPTS.

Annual subscriptions, including life memberships, first three years	\$5,353 34
Donations to general fund	1,789 59
Interest on current deposits	561 07
Life memberships, last seven years,	329 00
Donations to building fund	448 85
Annual payments for scholarships	1,200 00
Interest, scholarships	41 00

Total receipts	\$9,722 85

GENERAL STATEMENT, MARCH 1, 1891.

Cash : —

Deposits in savings banks	. \$ 4,641 00	
Bay State Trust Co.	. . . 23,949 20	
		<u>\$28,590 20</u>
Life memberships (last 7 years)	. \$ 2,252 00	
General fund	. . . . 13,166 00	
Building fund	. . . . 8,531 20	
Scholarships	. . \$4,600 00	
Income	. . . . 41 00	
		<u>4,641 00</u>
		<u>\$28,590 20</u>
Total cash on hand : —		
March 11, 1890,	. . . . \$27,295 84	
March 1, 1891,	. . . . 28,590 20	
		<u>\$1,294 36</u>
Increase	. . . . .
Total contributions from all sources		
to March 1, 1891,	. . . . . \$46,008 55	
Total expenditures	. . . . . 17,418 35	

CONTRIBUTIONS OF RAMABAI CIRCLES.

	THIRD YEAR.			Total for three years.
	Annual Subscriptions including Life Membership Fees.	General and Building Funds.	Scholarships.	
Baltimore.....	\$100.00	\$100.00	\$....	\$ 350.00
Boston, Mrs. Dana's.....	101.00	194.00	....	481.00
Brooklyn.....	250.00	250.00	....	1,535.00
Bryn Mawr College.....	43.50	.....	....	221.50
Canandaigua.....	.....	.....	100.00	479.00
Canandaigua Granger Place School.....	63.00	.....	....	241.50
California Association.....	.....	1100.00	....	6,250.00
Central City, Neb.....	19.00	.....	....	69.00
Cheltenham Hills.....	20.00	.....	....	70.00
Chicago.....	171.00	.....	....	1,274.73
Cleveland.....	23.00	.....	....	41.85
Concord, N. H.....	.....	.....	....	153.00
Concordville, Pa.....	31.00	.....	....	107.50
Cohasset, Mass.....	10.00	.....	....	20.00
Evanston, Ill.....	5.00	.....	....	5.00
Franklin, Del.....	18.00	1.25	....	45.25
Fremont, Neb.....	23.00	.....	....	77.00
Geneva, N. Y.....	31.00	.....	....	208.75
Germantown, First.....	111.00	12.00	....	698.60
Germantown, Second.....	66.00	.....	....	315.00
Gilbertsville, N. Y.....	103.00	.....	....	285.00
Hartford.....	113.00	1.00	....	1,317.75
Ithaca, Cornell University.....	559.37	.....	....	1,048.37
Indianapolis.....	117.00	.....	....	262.00
Indianapolis, Girls' Classical School.....	.....	.....	100.00	300.00
Jacksonville, Ill.....	63.00	3.75	....	239.75
Kansas City.....	19.00	.....	....	61.95
Lansing.....	.....	.....	....	45.16
Leroy.....	59.00	.....	....	164.22
London, Ont.....	51.25	.....	....	229.41
Louisville.....	46.00	.....	....	205.55
Los Angeles.....	.....	.....	....	65.40
Lu Verne.....	.....	.....	....	13.00
Montclair.....	95.00	5.00	....	310.00
Montreal.....	117.00	12.56	100.00	824.76
Naperville.....	.....	.....	....	1.00

CONTRIBUTIONS OF RAMABAI CIRCLES.

	THIRD YEAR.			Total for three years.
	Annual Subscrip- tions in- cluding Life Member- ship Fees.	General and Build- ing Funds.	Schol- arships.	
New Haven.....	\$152.00	\$39.10	....	\$ 1,143.85
New Hope, Pa.....	18.00	.....	....	45.00
New York.....	203.00	57.08	\$100.00	1,074.43
New York, Miss Merrill's.....	13.00	.....	....	53.00
Niagara Falls.....	26.00	.....	....	95.00
Northampton, Smith College.....	387.50	.....	....	877.30
Normal, Ill.....	23.00	.....	....	57.90
Nyack.....	118.00	.....	....	280.50
Oswego.....	169.25	.....	....	187.00
Orange.....	98.25	.....	....	211.25
Pawtucket, R. I.....	65.00	14.00	.....	447.20
Philadelphia.....	70.00	2.00	....	804.50
Philadelphia, Josee.....	.....	.....	....	75.00
Philadelphia, Manorama.....	204.00	38.00	....	1,382.56
Philadelphia, Sahaya.....	69.00	6.00	....	455.50
Pine Bush, N. Y.....	11.00	.....	....	33.00
Plainfield, N. J.....	.....	.....	....	295.09
Plainville, Conn.....	11.00	.....	....	36.55
Providence.....	86.00	5.80	....	349.30
Quincy, Ill.....	163.00	.....	....	498.00
Roselle, N. J.....	17.00	5.00	....	75.00
Saco, Me.....	.....	.....	....	74.67
Sherwood, N. Y.....	.....	.....	100.00	599.65
Sioux City.....	100.00	.....	....	215.70
Sparkill.....	77.00	.....	....	403.00
Springfield, Mass.....	173.00	.....	....	332.00
Stamford.....	127.00	1.87	....	386.50
St. Louis.....	.....	.....	....	102.00
Toledo.....	20.00	.....	....	45.00
Toronto.....	295.00	.....	....	1,091.82
Vineland.....	.....	.....	....	10.00
Virginia Association.....	200.00	.....	....	350.00
Washington.....	109.00	.....	....	513.50
Wilmington, Del.....	70.00	6.75	....	273.75
	\$5,503.12	\$1855.16	\$500.00	\$30,891.52

E. HAYWARD FERRY,
Treasurer Ramabai Association.

PUNDITA RAMABAI'S REPORT.

SHARADA SADANA, POONA, Jan. 30, 1891.

Beloved and Esteemed Friends:—I have heard with great pleasure that you are going to have your annual meeting on the second anniversary of the Sharada Sadana. I therefore send to you the grateful, joyful, and loving greetings from the daughters of Sharada Sadana. The accompanying Marathi and English letters written by our girls will speak for themselves.

This second year of the existence of the Sharada Sadana has been very interesting to us in a great many ways. One of the great events which has taken place is the transference of our school from Bombay to Poona. Poona, as you know, was our chosen place, and I hope the change will be for the better.

I am glad to say that we have twenty-six widows in the Sharada Sadana, of whom twenty-four live in this house and two attend the school as day scholars. Also we have thirteen non-widow girls, of whom ten live in the Sharada Sadana and three attend the school daily. All the non-widow girls except three are supported by their friends. These three, of whom I shall speak by and by, are deserted wives, whose condition is worse than widows in many ways. My heart gets filled with joy and gratitude when I see so many dear girls enjoying their lives, and looking forward with hope and pleasure to their future career, which they and I hope and pray that it may be like great blessing to their country-women and to themselves.

I wish some of you could come here and hear the young widows' sad stories as told by them in their own words. It is impossible for me to reproduce the sad word-picture of them drawn by themselves. Had it been possible for most of our girls to express their feelings in English as they do

in Marathi you would have received such long letters containing their sad tales that you could not have found enough time to finish reading them. The letters written by our girls, though they are not very remarkable literary products, still they will give you an idea of what the poor and starving abused girls are capable. I want you to particularly note the letter written by our dear little K. She has been here only a year and a half; she was illiterate, was very poor, starved almost to death. Nobody could have thought she would develop into an intelligent and diligent student, and a helpful, loving young girl. She has made remarkable progress in Marathi. She understands her lessons and the morning lectures on ethics better than some of the girls in a higher class. The English which she has written is all her own. Nobody has helped her. It has many mistakes, to be sure, but the pathetic story, told in few but expressive words, will not fail to touch your hearts. Vi., Va., and a dozen other girls who have written to you as well as they could, have all been poor, starving girls; but they are one and all happy now, and looking forward to the day when they will be well educated, and able to help their sister widows by establishing more homes and schools like the Sharada Sadana. Their hearts are kindled with enthusiasm and filled with love for their sister widows. Some of them are so eager to go forward that they can scarcely wait patiently here until they are educated. * * *

It may be that our hopes fly too far. We cannot expect that all of the girls will be able to do what we expect them to do, but there is no doubt but some of them will really help their country-women. I am therefore very glad to greet you on the second birthday of the Sharada Sadana, and bring the "glad tidings of great joy" to you that the Sadana has been doing very good work, and has been of much use to many a suffering child-widow, and has grown larger and larger in spite of all the oppositions, criticisms, and difficulties it had to face. The present house is actually too

crowded. We want more room and a larger house for our young widows.

The three deserted young wives of whom I spoke in the beginning of this letter are worse than widows. You know the case of L. very well. R.'s husband is very cruel. He has beaten her so often and so much so that she has lasting pain in her chest. He does not support her and has turned her out of his house. She is the daughter of a widow, who finds it very difficult to support herself by manual labor. Poor R. was so much depressed, starved, and careworn that she told me that she would have committed suicide had she not been sheltered in the Sadana. S.'s is a similar case. She is the sister of Vi., our widow-pupil No. 3. She, like her sister, was suffering from poverty. Her husband had superseded her with another wife. S.'s only fault was that when she was a little child she once came home to her mother without letting the mother-in-law know where she was going. This conduct of hers was the result of some cruel treatment she received from her mother-in-law. Since her husband has deserted her people have persecuted her greatly. Poor S. repented very much for her folly, but it was too late. She fasts and prays to please her several gods to make her husband kind to her, but all in vain. He will not even let her know where he is. So the young girl was in a condition of great despair when I found her, and would probably have thrown herself either in the back-bay or in a well at Bombay to put an end to her miserable life. I could not turn from these young girls and refuse to shelter them in this home when they came to me with their pitiful story; and I hope our friends in America will not think it wrong of me to have extended the benefit of Sharada Sadana to them along with the widows.

The other non-widow girls, with two exceptions, are allowed to study or board in this home simply because they are a help to the school. Most of them are relatives of widows; their expenses are paid for, so they are no burden

to the school. The two exceptions are K. and G., who are also supported by friends. These girls would have been lost to the respectable society had they been left where they were. G.'s mother is a wanderer, and begs to get her livelihood. She cannot take care of the young girl. K.'s parents are pretty well off, but the mother is far from being able to take care of and protect the young girl from bad influences. One of her sisters was, by the carelessness of her parents, tempted and taken away by evil-doers, and she is not heard of ever since she left home. So it was a positive necessity and humane feelings which compelled me to admit these two girls in the Sadana.

Miss Demmon, as you already know, has left this school to be married and live in her new home in Aden. I was very sorry to part with her; we all love her, and shall be happy to know that she is happily married and comfortably settled in her new home.

By moving the Sharada Sadana to Poona I was obliged to part with another valuable co-worker, Mrs. Nicombe. We felt her loss very much indeed, but I am happy to say that I am very fortunate in getting two other assistants equally valuable and hard-working. Miss Kemp, an Anglo-Indian young lady, looks after the girls when they are out of school and dining-room. She also teaches English and sewing and embroidery. Malanbai, a Hindu Christian lady, teaches some of the Marathi branches, and looks after the studies of the pupils. Both are very kind and loving. The girls receive nothing but kindness and love from the teachers, so I do not wonder they say they are happy in the Sadana.

Miss Hamlin is an invaluable friend and well-wisher of the school. She has travelled much and spoken in several meetings. She has tried to remove many of the superstitious feelings from the minds of the Hindus. She has spared neither time nor trouble in helping us getting the widows.

The gentlemen of the Advisory Board of Bombay have been our firm friends during our trials and troubles. The members of the Poona Board have assisted us greatly by their kind advice and active interest in this school. They have come to our assistance at a moment's notice, and have been helping us like brothers. My most grateful thanks are due to all these co-workers of mine for all the kind help they have most willingly and generously extended to me.

As for you, my dear friends, I do not find words expressive enough to thank you for what you have and are doing for me and my young girls. It would have been almost impossible for me to go on with this work had I not been strengthened, comforted, and encouraged by you with your kind and loving letters, and with the hard work you are doing to maintain this school. I do for myself and for all my girls thank you most heartily, and pray to the Almighty Father that He may abundantly bless and reward you, and give me grace to fill my humble place worthily, and to do my work faithfully and conscientiously in His Name.

Yours in faith and love of humanity,

RAMABAI.

To the President and Officers of Ramabai Association.

The school begins at 10 a. m. ; closes at 4.30 p. m.

A short lecture on ethics is delivered by Ramabai each morning from 10 to 10.30, when all the pupils are present in the large school-room. Pupils studying in the 3d, 4th, and 5th Marathi standards have to write out the abstract of the lecture, which is corrected, and rules of composition are taught to them at the same time.

The pupils have to learn reading, writing, arithmetic, geography, history, spelling, copying, mental arithmetic, grammar. They have occasional lectures on natural history. Also there is a class of ten girls studying Sanskrit language.

All the girls are taught to respect manual labor, wash their own garments, wash their dishes, make their beds, and do every other work for themselves. Besides, they are expected to assist in the household work, and to serve at meals. The household work is so divided that the girls do it by turns, and do not find it an irksome duty. Housekeeping, good manners, cultivation of habits of cleanliness and tidiness, and helpfulness to each other are parts of their training.

Some of the large girls have small girls in their charge whom they look after.

We had the honor of having a visit from Dr. Bhandarkar and one other member of the board to examine our school on the fifteenth of this month. Dr. Bhandarkar has written his opinion.

RAMABAI.

I visited the Sharada Sadana on the 15th of this month and examined the pupils in reading (Marathi and English), parsing, explanation, and arithmetic. The girls acquitted themselves creditably, and the school seemed to be well conducted.

R. G. BHANDARKAR.

POONA, Jan. 30, 1891.

PUPILS OF THE

Names of Pupils.	Caste.	Age when admitted.	Widow, married or unmarried	Age when widowed.	Residence.
1 Godubai.	Brahman.	22	Widow.	8	Ratnagiri Dist.
2 Chandrabai.	Vaishya.	19	Widow.	10	Bombay.
3 Vithabai.	Vaishya.	19	Widow.	11	Bombay.
4 Thakubai.	Brahman.	20	Widow.	7	Poona.
5 Bhagubai.	Vaishya.	20	Widow.	15	Bombay.
6 Kashibai.	Brahman.	12	Widow.	11	Bassein.
7 Parvatibai.	Vaishya.	12	Widow.	11	Bombay.
8 Varammabai.	Brahman.	16	Widow.	7	Hyderabad.
9 Tungabai.	Brahman.	15	Widow.	12	Durga, Mangalore Dist
10 Mathurabai.	Brahman.	12	Widow.	11	Rahuri.
11 Jankibai.	Brahman.	20	Widow.	17	Parner.
12 Girjabai.	Brahman.	20	Widow.	19	Poona.
13 Saibai.	Brahman.	17	Widow.	6 $\frac{1}{4}$	Baroda.
14 Krishnabai.	Brahman.	15	Widow.	12	Poona.
15 Dwarakabai.	Brahman.	9	Widow.	8	Poona.
16 Rukminibai.	Brahman.	22	Widow.	21 $\frac{1}{2}$	Mala, Mangalore Dist.
17 Rukminibai.	Brahman.	17	Widow.	16	Durga, Mangalore Dist
18 Kashibai.	Brahman.	9	Widow.	8	Durga, Mangalore Dist
19 Premabai.	Brahman.	23	Widow.	21	Satara.

SHARADA SADANA.

Amount of Marathi knowledge when admitted.	Date of admission.	Resident or day pupil.	Supported by Sharada Sadana School, or by friends.	Remarks.
None.	March 11, 1889.	Resident.	S. S. S.	Well taken care of, but unhappy, leading an aimless life.
3d Stan'd	May 30, 1889.	Resident.	S. S. S.	Well off. She is a pupil-teacher. Very bright.
None.	June 15, 1889.	Resident.	S. S. S.	Starving before coming to this school, now happy.
2d Stan'd	July 1, 1889.	Resident.	S. S. S.	Wandering, starving and friendless.
None.	July 15, 1889.	Resident.	S. S. S.	Thrown on the world unsupported by friends.
Primer.	July 30, 1889.	Resident.	S. S. S.	Very badly treated and starved by her husband's relatives.
Primer.	June, 1890.	Resident.	S. S. S.	Well taken care of by her brother.
.... .	Feb., 1890.	Resident.	S. S. S.	Very poor. Despairing of her life. Starving.
None.	June 15, 1890.	Resident.	S. S. S.	Friendless, on the point of being driven into bad life.
None.	May, 1890.	Resident.	S. S. S.	Starving and badly treated.
Primer.	June 15, 1890.	Resident.	Friends.	Well taken care of by friends but ill protected.
Primer.	Aug., 1890.	Resident.	S. S. S.	Well protected but despairing.
None.	Sept., 1890.	Resident.	S. S. S.	Homeless, friendless, starving; would have been led astray.
1st Stan'd	Nov., 1890.	Day pupil.	A friend.	Well protected by friends.
Primer.	Nov., 1890.	Resident.	S. S. S.	Very poor, but would have been thrown alone in the world.
None.	Nov., 1890.	Resident.	S. S. S.	Well off, but ill protected; would have been led astray.
None.	Nov., 1890.	Resident.	S. S. S.	Very poor; would have been forced into bad life.
None.	Nov., 1890.	Resident.	S. S. S.	Scarcely any friends, surrounded by dangerous influences.
2d Stan'd	Dec., 1890.	Resident.	S. S. S.	Friendless, homeless, starving.

PUPILS OF THE

Names of Pupils.	Caste.	Age when admitted.	Widow, married or unmarried.	Age when widowed.	Residence.
20 Ruknabai.	Brahman.	23	Widow.	15	Kolhapur.
21 Rangubai.	Brahman.	15	Widow.	12	Satara.
22 Sundarbai.	Kshatria.	12	Widow.	11	Poona.
23 Narmadabai.	Brahman.	21	Widow.	7	Malwan.
24 Subhadrabai.	Brahman.	25	Widow.	25	Dnrga, Mangalore Dist
25 Kashibai.	Vaishya.	14	Widow.	13	Ahamadnagar.
26 Narmadabai.	Brahman.	23	Widow.	14	Malwan.
1 Rangubai.	Vaishya.	18	Deserted wife.	Non-widow.	Bombay.
2 Sharadabai.	Brahman.	13	Un-married.	Non-widow.	Bombay.
3 Laksmibai.	Vaishya.	11	Deserted wife.	Non-widow.	Bombay.
4 Sonabai.	Vaishya.	18	Deserted wife.	Non-widow.	Bombay.
5 Chandrabhaga.	Brahman.	13	Married.	Non-widow.	Kolhapur.
6 Gomati.	Vaishya.	17	Un-married.	Non-widow.	Mandwi.
7 Kripa.	Brahman.	17	Un-married.	Non-widow.	Khangaum.
8 Gangn.	Brahman.	10	Un-married.	Non-widow.	Parner.
9 Bagy.	Brahman.	9	Un-married.	Non-widow.	Poona.
10 Subhadra.	Brahman.	7	Un-married.	Non-widow.	Mala, Mangalore Dist.
11 Tarabai.	Brahman.	21	Married.	Non-widow.	Poona.
12 Sundrabai.	Brahman.	17	Married.	Non-widow.	Poona.
13 Radhabai.	Brahman.	16	Married.	Non-widow.	Poona.

SHARADA SADANA.

Amount of Marathi knowledge when admitted.	Date of admission.	Resident or day pupil.	Supported by Sharada Sadana School, or by friends.	Remarks.
Primer.	Dec., 1890.	Resident.	S. S. S.	Friendless, homeless, starving.
2d Stan'd	Dec., 1890.	Resident.	S. S. S.	Well taken care of by her brothers who wish to educate her.
None.	Jan. 2, 1891.	Day pupil.	A friend.	Very poor, surrounded by dangerous influences.
Primer.	Jan. 2, 1891.	Resident.	S. S. S.	Well taken care of by friends but was in great despair.
Primer.	Nov., 1890.	Resident.	S. S. S.	Friendless, homeless, starving.
1st Stan'd	Nov., 1890.	Resident.	S. S. S.	Well treated but poor; her friends wish to educate her.
None.	Jan. 20, 1891.	Resident.	S. S. S.	Very poor, ill treated, despairing of her life and starving.
1st Stand	June, 1890.	Resident.	S. S. S.	Very badly treated; would have committed suicide.
3d Stan'd	March 11, 1889.	Resident.	Friends.	Well taken care of; her parents wish to educate her.
None.	May, 1889.	Resident.	S. S. S.	Very badly treated; would have committed suicide.
None.	July, 1889.	Resident.	S. S. S.	Very badly treated, starving; would have killed herself.
Primer.	June, 1889.	Resident.	Friends.	Well taken care of; her husband wishes to educate her.
None.	June, 1890.	Resident.	Friends.	Would have been forced into bad life.
Primer.	Jan., 1890.	Resident.	Friends.	Would have been led astray.
Primer.	Sept., 1890.	Resident.	Friends.	Well taken care of.
Primer.	Nov., 1890.	Resident.	Friends.	Well taken care of.
None.	Nov., 1890.	Resident.	Friends.	An orphan.
Primer.	Nov., 1890.	Day pupil.	A friend.	A happy young wife; her husband wishes to educate her.
2d Stan'd	Nov., 1890.	Day pupil.	A friend.	A happy young wife; her husband wishes to educate her.
2d Stan'd	Nov., 1890.	Day pupil.	A friend.	A happy young wife; her husband wishes to educate her.

REPORT OF EXECUTIVE COMMITTEE.

To the Officers and Members of the Ramabai Association:

“We, the teachers and pupils of the Sharada Sadana School, beg to send our most hearty and joyful greetings to you at the beginning of *our* new year. We most humbly and gratefully thank God and you for having so generously and lovingly enabled us to see this happy day, and we hope that the Lord will grant us grace to be worthy of the privilege of working with and for Him.”

Such was the greeting sent by Pundita Ramabai to the Association at the close of the first year of the school, March 11, 1890. It came too late for the annual meeting of the Association held on that same date.

The report accompanying the greeting was published in *Lend a Hand*, which is the organ of the Association. But a brief glance over the records of that year may be interesting, forming, as it will, a background for a clear understanding of the changes and progress during the second year, which closes to-day.

If anything in this report is seemingly irrelevant it must be borne in mind that the story of such a work as Ramabai's cannot be confined to the details of the Home and school. Incidents and facts bearing upon the influence of the school, the extension of the work, and the ability of Ramabai — the head of the one, and the central figure of the other — are due her friends and supporters.

The first year of the Sharada Sadana opened with one child-widow and one non-widow pupil. It closed with twelve widows and fifteen non-widows. Four of the widows had some slight knowledge of Marathi and English before entering the school, eight had none at all; but in ten months all had covered the ground for which a whole year

is usually taken in the Government schools. Many of the non-widows gained rapidly; six joined the English classes in geography and arithmetic, four studied Sanscrit for matriculation in the Bombay University. Lectures in botany, zoology, and general history were given to all. The school curriculum included reading, writing, spelling, geography, map-drawing, history, written and mental arithmetic, grammar, composition, sewing (hand and machine), cutting, embroidery, knitting, and gymnastics. A review of the week's lessons was required on Saturdays, and a general review once a month. Ramabai felt that the progress of the school had been "steady and sure," and the results, that might seem small to some, were to her "great and significant." One incident will sufficiently illustrate the bitter feelings of prejudice and hatred towards child-widows among educated men, with which Ramabai is contending and slowly overcoming. An Eastern Prince visited her to reproach her for abjuring the faith of her fathers. The sight of the happy children seemed to rouse the ire of His Highness, but he voiced the feelings of many, when he contemptuously exclaimed, "*A school for widows!* What right have they to wish for happiness and education? Those who have neither husband nor sons to serve are of no more value than the street-dogs and crows, and might as well live like them. They can easily get a crust of bread and a handful of rice to subsist upon!"

Dogs and crows are the most unholy of all creatures in the sight of a Hindu; their very touch defiles him.

Ramabai closed her first year's report with a warm tribute to the fidelity and helpfulness of Miss Demmon, the young American teacher, and of the three native teachers. She expressed great thankfulness to the Association for sending to her Miss Hamlin, "who," to quote her own words, "has learned much, and will learn more, that is of great importance to preserve unity and harmony in the actions of the Association in America, and the Advisory Board in

Bombay." The scholarly and experienced men of the Board, though busy in many important works, quickly responded to Ramabai's call for sympathy and advice, stood by her in trouble, defended her school against unfriendly attacks, and won her gratitude by their warm interest and brotherly affection. And what of Ramabai during this year of experiment, opposition, and bitter trial? Her unselfish and untiring devotion to the cause she had espoused, her daily life, so entirely in accordance with the Christian religion she had embraced, the courage and sweetness with which she met opposition and calumny, were silent but eloquent lessons to many of her learned brothers, and won from them respect and admiration. To this should be added Miss Hamlin's warm and just tribute found in the following extracts from her letters: "You may be proud of the work that is being done." "Ramabai is one of the grandest souls I ever met." She is "one of the chosen few," "a devoted and consecrated woman doing a grand and glorious work." "I believe our great work in America is to keep our pledge with Ramabai; she cannot be ruled from so great a distance; so great have been the changes that she cannot keep exactly to the lines marked out by herself. She must do as circumstances guide her, and her intentions and conscience can safely be trusted." But more strongly than all written testimony does the success of the school speak for Ramabai and her work during that year—a success for which her warmest friends and supporters had not dared hope, had not dreamed possible.

During last summer's vacation Ramabai lectured in several important places, always with the purpose of gaining child-widow pupils. Only a week of the two months' vacation did she devote to entire rest. It was passed with her step-brother, and in visiting her birthplace in the forest of Gangumala, the chosen home of her father when he was driven into exile for holding and carrying into practice

liberal views in regard to child-marriage and the education of women. Here he educated his young wife, who, in turn, became the teacher of their children. And here Ramabai recalled the early morning lessons of her childhood, learned from Nature and the lips of her gifted mother, into which were woven the majestic voices of the forest, the glories of the morning sky, and the sweet melody of birds. The home was in ruins, but the forest, the sky, and the mountains were the same in their indescribable beauty and grandeur.

The memories of that life of freedom and growth must have seemed in strange contrast to the life in her step-brother's home, where the prejudices of caste and religion demanded her reception almost as an "outcast." There was evident affection for her, and pride in her career; and sometimes the wife would condescend to eat in the same hall with her. But Ramabai was obliged to serve herself, wash her own dishes, and the place on which she sat to eat, while the brother and his wife, whenever they sat by her side or touched her hand, as they sometimes did, purified themselves before eating by changing their garments. Leaving her brother's house with a promise from him to use his influence with his wife to send their two child-widows to her school, Ramabai visited Mangalore and Udipi, the one a famous port on the south-west coast, the other celebrated for being the chief seat of the Vaishnava sect. It is a sacred place of pilgrimage, where, periodically, a large number of widows gather from all parts of the Madras and other Presidencies. Ramabai's account of this visit is very brief, and as she rarely speaks strongly of her own success, and yet more rarely of the enthusiastic receptions and of the honors bestowed upon her, it is but just to her to quote an article from a Madras paper sent by Miss Hamlin. It is all the more emphatic and significant because a spontaneous tribute from some of her own countrymen, whose prejudices she there confronted and over-

came to such a degree that, in each place, she was urged to locate her school there. The article says: "Pundita Ramabai combines in herself what even in men in India is a rare combination: a deep knowledge of the Hindu Shastras and an intimate acquaintance with the inner life, thought, and speech of the most advanced and civilized nations of the West. Her appearance again in her native land, after a long sojourn in England and America in pursuit of her crusade against the wanton degradation of half of the human race, and their enforced mental slavery, is auspicious to the cause of social reform from within. For several centuries a lady Sanyasi, so learned and so devoted to the elevation of her sex as Ramabai, has not appeared on the stage of Indian life. In spite of her conversion to Christianity, the simple and unostentatious life she is at present leading, her earnest eloquence in a sacred cause, and the invincible front she presents to orthodoxy by her citations from the Vedas and Puranas, would, in any other country but India, in any other age but the present one of extreme selfishness, have sufficed to create a moral and social revolution; but even in the degenerate times in which our lot is cast we are hopeful that the pleadings of the Pundita will remind our educated men of their duty to the womankind of their motherland. * * * The educated men of Mangalore, of all castes and creeds, including Brahmins, presented an address of welcome to the Pundita, and endorsed the wisdom of her course by subscribing at once Rs. 300, with the promise of more, to the Home in Bombay. In a spirit of humiliation which did them credit they admitted the follies of their own order. 'An Indian widow,' said the spokesman of the assembly, as the result of their conjoint and mature deliberation, 'is a name synonymous with misery and slavery, without a protecting hand, and beyond the pale of human sympathy. She may have relations, but, alas! no friends; she may have a house, but no home.' It is desirable that every educated man

should consider how far he is responsible for the picture thus drawn."

The writer continues: "At Udipi the Pundita came in direct contact with the spiritual head of the Sode Mutt. It is a remarkable sign of the times that His Holiness solicited an interview with the Pundita. She quickly accepted his challenge to point out authorities in behalf of the education of women. An Englishman present at these lectures of the Pundita there, truly remarked that the world does not produce more than one woman of her kind in a century. Already the influence of the West over the East is being felt, and the Pundita's mode of bringing together orthodoxy and reform is pregnant with beneficial consequences. One such missionary, with the great instrument of all reform, the unalterable decrees of time, is destined to advance the cause of humanity."

Is it reasonable to doubt the success of the Sharada Sadana in the hands of such a woman, if she is properly supported with sympathy and means? But it must be remembered that, though her courage, devotion, and love be infinite, there are limits to physical and mental endurance. To be spared for the great task before her, she must be protected from the daily cares and worries of an unsettled home, lack of funds, and unjust criticism.

After Ramabai's return to Bombay in July the school reopened with twenty pupils, and promises of more. Miss Hamlin then felt that she could be of more service to the school through lectures to people outside of Bombay. Accordingly she went to Poona, where she writes that she was warmly received, and listened to with attention; that she was fêted, garlanded, and sprinkled with perfumed water by the women; held long discussions with the learned men, and drew round her a class of educated young men who became greatly interested in the questions of social reform. The interest of these bright, intelligent young men, Miss Hamlin felt, might be of invaluable service to

the Sharada Sadana, to which several of them have since pledged themselves. The editor of the *Poona Reformer* expressed the feeling "that her addresses must remove all misunderstandings in regard to the Sharada Sadana. Her earnestness and eloquence, her broad views and wide sympathies, must have left an impress upon the minds of all who heard her." The interest seemed so general and genuine that the Advisory Board in Poona was "won over" to approve of the removal of the school from Bombay to Poona, which removal Miss Hamlin considered highly desirable. Poona is the capital of the Deccan, the centre of Brahminism, where high-caste widows are numerous. It is about seventy-five miles south-east of Bombay, with a more healthful climate, and where land and living are cheaper. Here Ramabai desired to establish her school at first, but was overruled by the Advisory Board. On the first of November last the doors of the Sharada Sadana in Bombay were closed, much to the regret of members of the Board and other warm friends there. Miss Hamlin writes "that, after the decision was made, one would say that all Hindu Bombay was at Ramabai's feet." A group of ladies presented her with a copy of the Vedas and a handsome gold watch and chain, as a token of their love and regret. Before leaving Bombay, however, Ramabai received the sad tidings of the sudden death of her step-brother, and an appeal from his widow to come to her assistance. She went at once and found the sister being rapidly defrauded of her property. With her usual directness and practical good sense Ramabai examined the accounts, exposed the frauds being practised, secured the remainder of the property to the widow and her adopted son, and appointed a trustee to look after their interests. This incident is mentioned to show that, with all her rare gifts of mind, she is not lacking in practical sense and business ability.

When Ramabai, with three child-widows, returned to Sharada Sadana she found it pleasantly located in Poona,

her rooms delightfully arranged, and the pupils looking contented and happy. Miss Hamlin's graphic description of the Home and its surroundings gives one the pleasant feeling of having seen it all: "On the street leading from the principal railroad station of Poona a wide lane, branching off, opens into a large 'compound.' Over the lane are the broad-reaching branches of the gulmûr trees. At the left is a large quadrangle, around which are stables, carriage-house, and servants' quarters. Further on is the low-roofed, red-tiled bungalow, the home and the school, with a vine-wreathed porch filled with plants. From the central room as you enter, a slender, girlish figure with a smiling face and a dash of darker blood in her English complexion, may come to meet you. This is Miss Kemp, both matron and teacher — teacher of English and embroidery. She is a young Eurasian of mingled English and Hindu parentage, loved by all, and respected alike by Christian and Hindu.

"Or from the right hand may come Malinbai, the first assistant teacher, a quiet, dark-faced woman, with a pleasant smile, and wearing the native costume. Both are earnest Christians, and both make one feel that the school is fortunate in having two such women.

"And from the left may flit the white-robed figure familiar to so many in America, and the one above all others one wishes to see, Ramabai, the heart and the pulse of the school, grown a little stouter, and, during the past year, with too much of a weary look in her eyes. But with lightened cares, with the coming in of new pupils, and the helpfulness of Poona friends, the weary expression is passing away.

"At the left are Ramabai's rooms, with lounge, library, writing-table, and favorite pictures. A room extending the full length of the bungalow is the principal dormitory, where the pupils sleep upon mattresses laid upon the floor. The great central room is divided by a screen into an evening study-room, with tables, chairs, and hanging lamp, and

a reception-room for visitors, where are Mano's piano, a cabinet for the curios collected by Ramabai in her travels, and pictures, among which hangs a crayon of the ever-lamented Dr. Anandabai Joshee. At the right are the rooms for the resident teachers and the smaller class-rooms. An enclosed corridor extends along the rear, with several small rooms for various purposes. In front of the bungalow are four rose-gardens and a picturesque vine and moss-covered wall of a large, open well. A bamboo screen partitions off, in the grounds, the place where the pupils must each morning wash the sarees worn during the previous day and night. Near by is the cook-house for the resident teachers, and all around great trees and shrubs, with gay blossoms in the Spring month of December. In the opposite corner of the compound is a smaller bungalow, used as a school building, and, not far away, a series of rooms pertaining to the most sacred and 'to-be-kept-inviolable' part of a Hindu household, viz.: the store-room, cook-room, and eating-room, and others, where a Brahmin cook and matron preside with all the punctiliousness and care observed in the best Hindu families. A high wall surrounds the whole place, secluding it from the outside world. After school-hours the young widows wander about the compound, and sit chatting on the benches like any other school-girls. The hanging of some swings was to them a surprise so delightful that even 'tiffin' was forgotten for that day."

In this word-picture one catches a glimpse of the sweetness of the home-life in Sharada Sadana, and sees that the capacity for innocent, wholesome enjoyment is the same in these as in our own children, and that in this atmosphere of loving helpfulness and sympathy they may soon forget the dark days behind, enjoy the present, and wish and plan hopefully for the future.

There are now twenty-six widows and thirteen non-widows in the Sharada Sadana. It is the first time that the former have outnumbered the latter. Thirteen of the

widows and eight of the non-widows were members of the school in Bombay. The age of the oldest widow is twenty-three; of the youngest nine years. But for the Sharada Sadana two of the widow-pupils would have taken their own lives in despair, and seventeen would have been driven to a sadder fate. What pathetic, what fearful confidences could these children whisper to each other! Confidences that to our children would seem like hideous dreams!

Another of Ramabai's hopes in connection with the school seems near fulfilment, that of establishing a kindergarten department, for which she took a full course of training in Philadelphia. Her plans are not yet matured, but so great and so extended is the interest that the state of Kolhapur, in the Southern Marathi country, has asked the privilege of sending its young women graduates from its High School, and at its own expense, to Ramabai's kindergarten training-school, when it shall be established.

Ramabai's report includes a schedule of particulars concerning each pupil, and a letter from each widow in the school written in both Marathi and English by those who could write English, those in the Marathi tongue being accompanied by a translation into English made by a teacher.

There are now none but native teachers in the Sharada Sadana. Miss Demmon, on account of her approaching marriage with a young missionary at Aden, resigned when the school was removed to Poona. She had won the esteem of all, and the love of Ramabai and her pupils, by her fidelity and devotion to those under her care. The committee could but accept her resignation with warmest wishes for her future in a new home and a new work.

It was expected that Miss Hamlin would return in season to be present at this meeting, to give an account of the school and her own labors. But because of the removal to Poona, and in deference to the wishes of Ramabai, Dr. Bhandarkar of the Advisory Board, and of Miss Hamlin

herself, she was instructed to remain a few months longer. We will hope that the energy and devotion which have characterized her work will continue to gain interest and pupils for the school. This is warmly anticipated by Ramabai and her friends.

It is evident that a liberal interest in education is growing in India, and the tide gradually turning against the oppression of child-widows.

America's generous support of Ramabai in her work of love and compassion has won the appreciation and gratitude of many of her people, the expression of which is best given in their own words. Dr. Bhandarkar, the chairman of the Advisory Board in Poona, wrote a year ago: "The readiness and liberality with which people in America have subscribed to give a start to a project for the amelioration of child-widows in India, are an evidence to my mind that the Great Republic is in advance of the rest of the world, not only in the material resources of life, but in the growth of the higher feelings of human nature. You deserve our most sincere thanks." Mrs. Sorabji, a cultivated Hindu, and teacher in a female High School, has written since the removal of the school to Poona: "A nobler work there is not than this one of raising these sad, desolate human hearts and immortal souls to a standard of perfection where they can have love and sympathy, life and culture. India's *women* bless you now; India's *widows* will live to call you blessed, hereafter. America has done a godlike thing in answering Ramabai's heart-stirring appeals."

Mr. Nulkar is a member of the so-called Board of Management, composed of men and women, to relieve Ramabai of much care and responsibility. He writes recently, and his strong, manly words must allay the fears of many in regard to the continuance of the non-sectarian character of Sharada Sadana: "The non-Christian members of the present Managing Board are fully aware of the great obligation under which the American philanthropists have placed them and

their helpless child-widows ; and your Association may rest assured that none of us would lose sight of your right to object to any of the money entrusted to our local board being devoted for the promotion of idolatrous practices. We are, all of us, as anxious as any of you in America could be to conform to the non-sectarian character of the institution, without trenching upon the religious scruples of the donors of the funds, and to avoid any promotion of idolatry through the use of the means you have so liberally placed at our disposal." And he thinks "that, if the British public often misunderstand the policy of religious neutrality imposed upon it by the British Parliament, notwithstanding their experience of a century, it would be no wonder if American philanthropists be sometimes misled by the religious fanaticism of the opponents of non-sectarianism in India."

Now and then a cheering word of sympathy comes to us from England. Miss Manning, Hon. Secretary of the National Indian Association, and through whom one hundred and twenty pounds have come to the treasury here, is watching Ramabai's progress with interest. She writes that, on account of the division of the lines of caste and religion, but very few subjects are open questions. At the same time the more Ramabai's work extends, the greater the chance of wider recognition in the liberal circle which is not unfriendly to her, and she feels that, "though the Home is still exposed to jealousies, watched by antagonistic eyes, and liable to temporary halts, the prospects of success are good if Ramabai continues to go on carefully and perseveringly."

A lady in Birmingham is deeply interested in Ramabai's work, and is an annual subscriber to the Association of one pound.

It is gratifying to find that in our own country Ramabai's hold on the love and confidence of the people is as firm as ever. One can scarcely attend any large gathering in city or town without meeting with members of Circles and

ardent admirers of Ramabai. The utterance of her name often acts like a charm, suddenly bringing two strangers face to face with the question, "Are you Ramabai's friend? So am I." And they are strangers no longer.

In response to an invitation from the National Council of Women recently convened at Washington, the Executive Committee sent a delegate to present Ramabai's cause before that assembly. It was a remarkable gathering of women, representing all the lines of public activity. Ramabai's work secured an attentive hearing, and the many and warm expressions of interest, of love and loyalty to Ramabai, after the meeting were most gratifying and encouraging. It should be stated that one of our vice-presidents, Miss Frances E. Willard, was the president of that council, and the new president, Mrs. M. W. Sewell, is the head of one of the largest Circles in the West in her college for girls. The senior class of this college is responsible for the annual scholarship of one hundred dollars, the graduating class always transmitting its pledge with appropriate exercises to the incoming seniors.

The Executive Committee desire to congratulate all the Circles on their great success in retaining and increasing an active interest in Ramabai and her work. The results are abundantly seen in the satisfactory reports of the treasurer and corresponding secretary. Miss Granger's wise, generous, and unstinted devotion to the interests of the school and of the Association cannot be too warmly appreciated.

This Association was formed at Ramabai's request to be her *strength* and her *protection* both here and in India. It was her wish that it should have entire control of the funds given to her cause. She put into the treasury those she had herself collected here. Notwithstanding this, notwithstanding the well-known fact that not a dollar of the funds is sent to India without the vote of the Executive Committee and the approval of the Trustees, Ramabai has not wholly escaped unjust criticism and cruel misrepresentation. What

great work ever proceeded without them? And, when once rebuked, silence may be the most effectual answer. But it behooves Ramabai's brothers and sisters in India, who sympathize with her in her work, to strengthen her position as the head and controlling power of the school, and to lighten her grave responsibilities, as some are now doing. And the people here, to throw around her more love and sympathy, and to respond to the heart-stirring appeal that she is making for means to place her hapless child-widows in a permanent home. Her cause should appeal to all interested in religious, educational, philanthropic, and charitable works, and surely to those who are waiting for the day when woman shall stand equal with man in the eyes of the law, as in the sight of God.

This cause is an answer to the cry of millions of India's helpless children, as dear to the Father as our own, to be saved from poverty, cruelty, and wrong, from lives of degradation and shame. It is an answer to centuries of mute protest from India's women against a life so hard, so cruel, so almost unhuman in its narrow opportunities and utter subjection to the will and caprice of man. A protest that is at last voiced in the eloquent life of one heroic woman, who has gathered the miseries of her sisters into her own heart, where they have turned to the sweetness of hope and the strength of prophecy. With her eyes fixed upon the vision of the future redemption of India from all this weight of unholy oppression, Ramabai still holds out her hands to us for our help.

When this humanitarian and Christian work, inaugurated by this one tender, self-consecrated woman, is accomplished, a wider good than the elevation of one people will have been done in the binding together of nations in sympathy and co-operation.

This day the Sharada Sadana has lived through two years of experiments, trials, and successes. It is on the threshold of a new year. What sweeter birthday greeting can we

send it than the reverent "God-Speed." And to Ramabai what more grateful one than the earnest prayer that she may live to see the fulfilment of her heart's desire, and the assurance that our sympathy and aid shall not fail her?

Respectfully presented,

For the Executive Committee,

JUDITH W. ANDREWS, *Chairman.*

BOSTON, March 11, 1891.

In closing the meeting Mr. Gordon said that he had been reminded, during the exercises, of Paul, standing on the edge of Asia, and of the vision of the man of Macedonia calling out, "Come over into Macedonia and help us!"

"I thought of Europe at the beginning of our era, utterly unchristianized, utterly unvisited by the light and life of the gospel, and of what a prophecy that was. Europe was lying dark and cold and desolate, but the sun of Christian life and light and love was rising in the East. I thought of a parallel to this in this sweet and gifted little woman, whom we have met and taken by the hand, standing on the edge of that dark continent — dark as respects the work in which she is engaged. How picturesque she is, with her exhaustless courage, her fund of inspiration, her power to create interest in her work so far away from the field of its exertion! There she stands, in the same faith, in the same spirit, in the same power, as Paul. Can we not believe that the prophecy which has been so largely fulfilled in the case of Europe will yet be fulfilled in the case of India?"

"It is Christ who has redeemed womanhood, who has lifted it to dignity, to power, to usefulness and freedom. Through this gifted woman, working in the spirit of Christ, I believe that the women of India will yet be lifted, as the women of Europe have been, to the dignity and the respectability, the usefulness and the freedom, for which God intended them."

LETTERS FROM PUPILS.

Chandrabai is nineteen years old and a pupil-teacher.

SHARADA SADANA, POONA,

28th January, 1891.

Dear Friends:—I am very thankful for all you and Pundita Ramabai have done in helping us. I am very glad and happy in the Sharada Sadana.

When I came here I saw only 6 or 7 girls, but now there are 36 and they are boarders, and 4 are day-scholars, so I think some years after, it will be larger than now.

All the teachers are very kind to us, and teach us very nicely and carefully, so when I see Pundita Ramabai and all our teachers trying to make us happy I think I, too, ought to try for others in making them happy. But I am very sorry to say that I even don't know any other languages except Marathi.

When this school was begun these people began talking against it, but now they say it is very good, and they say there ought to be more Sharada Sadanas they will be more useful to our India.

I hope I will be able to open another Sharada Sadana after learning myself, and I hope please will you help me.

You must have heard from Ramabai how the widows have to suffer, and our dear Miss Hamlin has seen it, and she is always trying to make us happy.

Most women think that when their husbands are dead there is no use of them living because they are uneducated.

For the blessings we are enjoying from the Sharada Sadana, we are extremely obliged to Pundita Ramabai, and to the kind ladies and gentlemen of the United States of America.

Praying the Almighty Father that he may pour his grace on Pundita Ramabai and the kind people of America.

I am sure that I can't describe your kindness for our Indian unfortunate widows, though you have never seen us.

Your ever grateful

CHANDRABAI.

Chandrabhaga is a non-widow, fifteen years old. She writes in Marathi.

SHARADA SADANA, POONA,

28th Jan: '91.

My Dear Friends:—I am writing to you but am not able to write well.

We are very thankful to God and to you and Ramabai for the opening of this Home for us destitute widows.

The school was opened with only two girls, but now there are many, and that more and more should come is my wish. Pundita Ramabai having travelled all round the world, has gone through a great deal of trouble for us. I feel that there is not another like her in the world. The customs and rules here are very nice. Just as P. Ramabai has founded a Home for widows, so we hope to go out and found others after the same principle. With my ever grateful thanks

Yours faithfully

CHANDRABHAGA.

Dwarakabai is now nine years old. She writes in Marathi. She had been a widow one year when she entered the school, and was very poor.

SHARADA SADANA, POONA,

28th Jan. '91.

Dear Friends:—I also am one of the little girls, but I am very fond of singing, we learn some small baby Marathi songs to English tunes. There are five or six of us little ones and we have some very nice games together in the evenings. We love staying here very much, all here are kind.

With very many thanks for your kindness towards us,

Yours obediently,

DWARAKABAI.

Varammabai was widowed when seven years old. She is now seventeen. Her letter is written in English.

SHARADA SADANA, POONA,
28, Jan: 1891.

Dear Friends :—When I was about twelve years old, I was always thinking of the way of helping my poor and unfortunate India sisters. But I am sorry to say that I did not know any other language except my own, which is Teluga. I hope you may learn from this that I did not know anything about English, so I was not at all able to be useful in any way to my country people.

I was very anxious to go out into the world and make my progress; but as our India is not civilized regarding widows, my relations did not like to let me go out.

I am glad to say that there is no such school as the Sharada Sadana our home for widows.

We widows are so unfortunate that even we are not fit to be looked at, when people are passing by. I am extremely sorry to say that our widows have so many difficulties to suffer, that nobody can understand them without having an idea how cruel it is.

I was so thankful to God when I heard of the establishing of the Sharada Sadana. I am very glad to inform you that I am very happy here, and Pundita Ramabai and our dear teachers are trying their best to make us happy.

I am very anxious to study medicine, if I succeed in this, and I hope you will help me in the future too.

I am very thankful to you for you are so kind, and trying so much to help us — strangers. I am glad to tell you that we have such good and kind teachers.

I am very grateful to Pundita Ramabai and to the kind ladies and gentlemen of the United States of America, for their help towards the education of the widows.

I earnestly pray God to pour his grace on Pundita Ramabai and the kind people of America.

I remain your ever grateful,

VARAMMABAI,
A pupil of Sadan.

Krishna-bai is now fifteen years old, and has been a widow three years. She writes in Marathi, and the letter is translated by a pupil-teacher.

SHARADA SADANA, POONA,

28th Jan — 91

Dear Friends:— We are very glad that this school is established, and we thank you very much for helping us all you can in this work.

There was nothing done for the widows in the Carnatic District. We heard of this school about two years ago, and we were quite satisfied by hearing Ramabai's lectures when she visited her birthplace and from her letters that she wrote to us; therefore we have come to this distant school leaving our homes. In our country the girls are married when quite young, and if their husband dies they are considered as quite useless. They are not allowed to come before people and are altogether treated as prisoners, they get only one meal a day and that also is not good. Only a coarse garment is given to them. It is considered very unlucky if a person sees a widow's face. The widows are not allowed to join in the marriage ceremony or on any other happy occasions or to enter the marriage-bowers, but they should remain in some dark room or at the back door and work like servants.

Whether a widow is young or grown up she is made as ugly as possible by her husband's people or by her parents. But in these last two years Ramabai, after opening this School, delivered many lectures in our district and a few people have begun to think that it is wrong to oppress the widows, some also think that by reading learned books it is against their religion to shave the widows. But the people in general are against the widows. They do all they could to get the good people on their side and oppress the widows. The condition of these few girls would have been very bad if there was no school like this. They would not have got any food or clothing enough to satisfy them, but I am sure they either would have starved to death or would have led

wicked lives on account of the oppression. I myself have seen this wicked condition of some girls in my country. I feel very sorry when I think of it. I am extremely glad that at least our five girls are in this school and are happy. When they acquire knowledge then only I will think that they were not born in vain.

I pray God that these girls after learning should establish many such homes for widows in India and help their other widowed sisters. I think there is no other school in India where the girls are so happy and where they have their own ways and customs and such good system of teaching. Our own countrymen who are of the same blood did not have any sympathy for us but Ramabai, being a woman, did all this for us. She left her native land when only two years old and was educated from her childhood, and after acquiring this vast knowledge she travelled all round the world for our sake and came to you, and though you learnt about the condition of the widows of India, yet that knowledge did not remain inactive. You have done great kindness toward us and we will never be able to repay it. I pray most earnestly that the Almighty God, who is our Father, that He may bless you.

Yours gratefully,

KRISHNA-BAI.

Kashibai is fourteen years old, and has been in the school a year and a half. She writes her letter in English.

SHARDA SADEN POONA

J 28, 1, 91

Dear friends, you help us so we thank you very much. Pundita Ramabai keep this school for which I am very thankful to her as before I was staying to my home when my mother-in-law gave me very hord work. some people when I came to the school soid you are an English lady I told people if I am a widow God will help me. I am thirteen hears old. I am learning English in the first standard and marathi third standard.

yours with many thanks,

KASHI DAVERDHUR.

Godubai has been a widow fourteen years. She is now twenty-two years old. Her letter is written in Marathi and translated.

SHARADA SADANA POONA.

28th Jan : '91.

Dear Friends : — When the Sharada Sadana was opened in 1889 there were only two girls, Sharada and myself, but now it has increased in less than two years to twenty-six widows and thirteen unmarried and married. When I came here I did not even know Marathi, but now I am not only learning it, but also the second book in English, but am not able to talk English although I understand it. The love and trouble that P. Ramabai and the teachers take with us is more than we get or can expect in our own homes.

When we are young, we are married to a man we know nothing of, and then if he happens to die our heads are snaved; therefore, taking all this into consideration, it has required great trouble and expense to open the home there is at present.

It is just like people blind who suddenly receive their sight when their joy is unutterable, so *we* are in our present state, and with such feelings I find it hard to thank you enough for all you and Ramabai do to help forward and educate us.

With greetings and thanks —

Yours faithfully,

GODUBAI.

BY-LAWS.

ARTICLE I. The members of this Association shall be such persons as shall pledge themselves to the payment of not less than one dollar per year for a period of ten years. The annual payment of one hundred dollars for ten years shall constitute a scholarship. Every member shall be entitled to vote at the annual meeting.

ART. II. The various Ramabai Circles which have been or may be formed throughout the country may become branches of this Association. Any member of such branches, pledging the payment of not less than one dollar per year for ten years, shall be a member of this Association, and shall be entitled to vote at the annual meeting.

ART. III. The officers of this Association shall consist of a President, not less than three Vice-Presidents, a Treasurer, a Recording Secretary, a Corresponding Secretary, a Board of not less than seven Trustees, an Executive Committee consisting of not less than seven persons, and an Advisory Board of three members in India. All said officers shall be elected at the annual meeting, and shall hold their offices until others are elected and qualified in their stead. Any vacancies occurring in any of the offices of this Association may be filled by the Executive Committee.

ART. IV. The Board of Trustees shall manage and control all the property and affairs of the Association.

ART. V. The annual meeting of the Association shall be held in March of each year at such time and place in Boston, Mass., as the President shall appoint.

ART. VI. The Board of Trustees shall meet semi-annually at such time and place as its Chairman shall appoint. The Executive Committee shall meet monthly at such time and place as its Chairman shall appoint. This Committee shall attend to all the business details of the Association, and report to the Board of Trustees as often as such Board shall direct. It shall also make an annual report to the Association. Special meetings of the Board of Trustees or of the Executive Committee may be called by their respective Chairmen, when necessary.

ART. VII. The Advisory Board shall report to the Trustees upon such matters as may seem to them important, and upon such special matters as may be referred to them by the Association or by the Board of Trustees or by the Executive Committee.

ART. VIII. These By-Laws may be amended at the annual meeting of the Association or at any meeting called for the purpose, by a two-thirds vote of the members present and voting.

